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Reserve Power

NONA L. BROOKS

WARREN HILTON, in his course on Applied Psychology, tells us that we do not use the smallest part of our mental power. He suggests that when a feeling of weariness comes over us we, "by a determined effort of the will, force the lagging brain to continue the work. There will invariably come a new supply of energy, a 'second wind,' enabling one to forge ahead with a freshness and vigor that is surprising after the previous lassitude."

We have come to see that it is not the amount of work one does that tires him; it is his attitude of worry and strain that wears. We may learn to do more than we are now doing and have both joy and ease in the added activity.

The moment we say Omnipresence understandingly there comes the thought of Infinite Life with its limitless power and we know that we are in direct touch with this Power. Our reserve power is not a personal thing; it is ours by right of our relation to the Universal. Paul said, "Of myself I can do nothing, but I can do all things through Christ which strengtheneth me." Jesus claimed no special power for himself but insisted that it was the Father that worked through him. And he also insisted that individual power was limitless.

The Universe stores our reserve power. We can never exhaust it.

The oneness of man with the Father is his assurance that every good gift is his. The Prophet, seeing this, represented God as saying, "All mine is thine." And Jesus in the story of the Prodigal has the father say to the disgruntled elder son, "Son, all that I have is thine." Today when one touches the Infinite in his realization of Truth he hears again those blessed words, "All mine is thine." This is our reserve power.

Although man from the beginning has lived in the Universal Presence, has lived by it, he has not been conscious of this Truth of such vast import to him. He is just now discovering the Truth. What shall he do with it? He must learn to draw from the inexhaustible storehouse. The Bible gives us the promise of every good gift, but if you will notice, there is a condition for the fulfillment of every promise: "Delight thyself in the Lord and He will give thee the desires of thy heart." We do not realize the desires of the heart until we delight ourselves in the Lord. What a wise provision this is; our desires are purified before they are granted. "Acquaint now thyself with God and be at peace, for thereby good shall come unto thee." "Seek and ye shall find." There are many such promises; they are statements of law. The Father has given all that He has to the son but the son must accept it and use it.

The great force of electricity has always been in the world, but see how long it has taken man to learn to use it. The world of today is transformed by this wonderful power. This moment electricity is playing through the atmosphere around us and through our bodies. We are not conscious of it but should we need it we have but to press the button and we have connected with this illuminating, heating, motive power. So it is with Spirit-Power, when we turn our thought to it in perfect concentration we realize its glowing activity. We connect with the Infinite Power through That Something which is within us. It requires thought-training, it requires practice, but the goal is worth far more than the effort we make to gain it.

We must train ourselves in right thinking, our thought must be taught at all times to recognize only the presence of Life and Love and Goodness and Power. It takes no longer to think the right thought than it does to think the wrong thought. It is merely a matter of training thought to a standard.

There is one very hard thing that we must do if we would attain to fullest power. We must become detached from the external, unattached from things. We cannot enter the kingdom of Heaven until we have yielded everything to do so. It seems hard, doesn't it? It is a temporary process, however; as we go further into Truth we find all restored in added number and beauty. You remember Jesus said, He that loses his life for my sake shall find it. The one who loses what he considers his good for Truth's sake will eventually find a much more transcendant good in the new consciousness. "Of all that thou hast given me I can lose nothing," said one who knew. In this process of giving up we are merely letting go of the shadow for the substance.

In this connection the story of Job is interesting. A man of great possessions in camels, sheep, oxen and asses. There were also many slaves. He was a man of integrity and of good social position, a man

who stood before the community as one to be respected. He is represented as enjoying his family. The beginning of his tragedy is announced to him while he is feasting with them. One by one his possessions are swept from him. His cattle, his servants, his children. And still Job's faith sustains him. Then he is attacked with a loathsome disease. He doesn't understand it. His wife tells him to curse God and die. But Job maintains his integrity. His "friends" come to console him. They are puzzled over the situation but they are very sure that they can show Job where he has erred. Job refuses to accept their negative suggestions; he maintains his integrity. He has lost everything, but he keeps that greatest of all things—faith in God and himself. At last because Job refuses to listen to the negative implications of his friends, because he cherishes his faith in God, he begins to realize God's presence. "Then the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up thy loins like a man; for I will demand of thee, answer thou me."

The spell is broken. In spite of every temptation Job has held himself to his highest throughout the dark hour and now he sees light. He begins to realize God's power as limitless. Here is a great statement that Job makes:

"I have heard of thee with the hearing of the ear: but now mine eye seeth thee."

Listen to the ending of the drama—by some considered inartistic, but it is according to Truth; everyone passes through a period of seeming loss of what he holds dear, but if, during this time, like Job, he maintains his integrity he will find the restoration full of multiplied blessings—

"Then there came unto him all his brethren and all his sisters and all they that had been of his acquaintance before, and did eat bread with him in his house. And they brought him money and gold earrings and his cattle increased many times over.

"After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations."

"So the Lord blessed the latter end of Job more than his beginning." Job had found his reserve power.

"Love justice. To long for the right, to pity the suffering, to assist the weak, to forget wrongs and remember benefits; to love the truth, to be sincere, to utter honest words, to wage relentless war against slavery in all its forms; to love wife, and child, and friend, and to make a happy home; to love the beautiful in art and nature; to cultivate the mind, to become familiar with the mighty thoughts that genius has expressed, the noble deeds of all the world; to cultivate courage and cheerfulness; to make others happy, to fill life with a splendor of generous acts, the warmth of loving words; to discard error, to destroy prejudice, to receive new truths with gladness, to cultivate hope, to see the dawn beyond the night, the calm beyond the storm; to do the best that can be done, then be resigned. This is the religion of reason. This is the creed of science. It satisfies the brain and the heart of man."—*Ingersoll.*

Our Need of Truth

E. J. Carter.

THE prevailing belief of the race for centuries has been one of materiality. Matter has seemed to be the substantial thing. The visible has seemed to be the real. Effect has seemed to arise from external happenings.

So long as this belief is accepted appearances will dominate the race-thought. The Tree of the Knowledge of Good and Evil will be seen in the midst of the garden, while the Tree of Life in the midst of the garden will not be discerned, because the natural man cannot discern the things of the Spirit.

Our spiritual eyes need to be opened. Then indeed the forbidden tree will be dissolved into nothingness and the Life-Tree will be seen to stand steadfast and eternal in the very midst of all appearances.

Divine Science shows the reality of the *Tree of Life.* It cannot know evil of any kind. Sin, sickness, sorrow, *pain*, poverty, fear, are *nothingness* and disappear as the eyes of our understanding are opened to see the Truth. The dream of Good and Evil is dispelled by the awakening of the Christ-Consciousness in the individual.

The recent epidemic of Spanish influenza has proved how greatly the world needs Truth. The unreal has been accepted either consciously or unconsciously. How much suffering would have been avoided had the race-thought been trained aright.

The late war has proved how deeply the world needs Truth. The world needs to be taught that *Peace* is *now* on Earth—*Goodwill* is *now* toward men—a heritage of God—not away in Heaven—not the monopoly of angels but right in the midst of us here and now.

What triumph, what joy, what uplift is our lot as we know our true inheritance of Life and Health and Peace Eternal. "The lines are fallen unto us in pleasant places, yea we have a goodly heritage."

A prince went into the vineyard to examine it. He came to a peach tree and said, "What are you doing for me?" The tree said, "In the spring I give my blossoms and fill the air with fragrance, and on my boughs hangs the fruit which men will gather and carry into the palace for you." "Well done," said the prince. To the chestnut he said, "What are you doing?" "I am making nests for the birds, and shelter for the cattle with my leaves and spreading branches." And the prince said, "Well done." Then he went down to the meadow and asked the grass what it was doing. "We are giving our lives for others—for your sheep and cattle that they may be nourished." And the prince said, "Well done." Last of all he asked the tiny daisy what it was doing, and the daisy said, "Nothing, nothing, I cannot make a nesting place for the birds, and I cannot give shelter for the cattle, and I cannot send fruit into the palace, and I cannot even give food for the sheep and cows—they do not want me in the meadow. All I can do is to be the best little daisy I can be." And the prince bent down and kissed the daisy, and said, "There is none better than thou."—Anonymous.

Signs That Follow

Dear Miss Brooks:

As you know, I am not a practitioner, but I do want to help others all I can. I had a demonstration the other day of the wonderful power of this Truth in which we believe. This demonstration shows how much we can help if faithful in practicing what we are taught.

I was down town with a couple of ladies when one of them became very ill with an attack of heart trouble which she believes she is subject to.

While getting her to the rest room of the nearest store and phoning one of the family to come for her with their automobile, I spoke the silent word for her as earnestly as I could in the confusion. In a few moments she said she could go home in the street car.

She afterwards told someone that she did not know she was being treated, but suddenly felt so much better, and that she had never recovered from one of those spells so quickly.

MRS. M.

This enthusiastic letter has just been received by one of our practitioners:

I cannot find words to express what I would say to you. Dear ———'s improvement is beyond all I could have expected or asked. It is amazing how she has responded to your healing word. She is a loving, thoughtful wife, mother and daughter. She is ever busy doing the right thing at the right time. The children are so happy and feel the freedom. It is like the awakening from a horrible dream.

Bless you, dear. Can you ever know the burden you have lifted? Oh, what joy to be able to bring peace and health to those who ask.

Suffering one's self is not so hard, but when our dear ones suffer and we cannot help them—then we pray and our prayers are answered. That is why you came to me, and I thank God for *you.*

I know that in some way I shall be able to repay all your kindness. We must give to receive, so the way will surely open for me—us.

R. T. P.

(This dear one was healed of a "serious" case of insanity.)

It is indeed with a grateful heart that I am writing you this letter. I am feeling perfectly well and I am gaining more every day in a spiritual way. This experience has been a wonderful lesson to me. It has taught me patience, which has been so hard for me before, and it has also taken away my fear which was so predominant.

God in His marvelous way always shows us if we only will let Him guide us.

I want to thank you so much for your loving interest. Inclosed please accept a small offering.

MRS. A. Z.,
Oklahoma City, Okla.

"Did you stop when he asked you to give him a lift,
Or were you so busy you left him to shift?"

What Divine Science Means To Me

Divine Science has given me a much larger view of life. The whole world and my fellowmen have taken on a new meaning and a new beauty. In it I have found the solution of problems that have been with me all my life.

Many truths that I have really felt but have never formed in mind have through this study grown into positive conviction which no person or apparent evidence could change. It was always hard for me to reconcile sin, sickness and death with a supreme God; and yet in my ignorance I knew no other way. The injustice and inequality evident on every side took away much of the joy that the beautiful things of the universe gave. A God who could send both good and evil at will could not inspire a perfect love in me.

Now that I know that God sends only the good, I wonder that I could ever have thought anything else. It is so easy and beautiful to think of Him so—giving us perfect bodies and perfect minds to enjoy the other blessings.

It is a great comfort to know that if evil seems to be present it is only my point of view that makes it seem so; and instead of beseeching God to take it away I have to deal with myself only.

I know that God has not only made me perfect but I know that He has given me the will and the power and the desire to manifest that perfection.

I resolve that I will be true to the Truth I have learned and thus be open to more knowledge of Truth in the unfoldment God has planned for my life.

L. P.,
A Primary Training Student.

The sooner we read, mark, learn and inwardly digest a little Eastern apothegm of Howard Hinton's, the better: Two balls were together in a box, a gold and a gilt ball. The gilt ball was carefully done up in tissue paper and securely wedged into one corner; but the gold ball was loose, and went rolling about with every movement of the box. "Oh, please do take care of yourself," said the gilt ball, peeping out apprehensively from the folds of the tissue paper. "Why, where's the harm?" answered the gold ball, as it took a fresh lurch to an opposite corner. "Oh, how can you?" cried the other, "you'll rub off." "Rub what off?" asked the gold ball. The gold won't rub off. Only the gingerbread gilt.

ELLICE HOPKINS.

Just whistle a bit if the day be dark
  And the sky be overcast;
If mute be the voice of the piping lark,
  Why, pipe your own small blast.

And it's wonderful how o'er the gray sky-track,
The truant warbler comes stealing back.
But why need he come? for your soul's at rest,
And the song in the heart—ah, that is best.

PAUL LAURENCE DUNBAR.

Only one person I have to make good—MYSELF.
—*Robert Louis Stevenson.*

Non-Resistance

Maude R. Lorimer

RESISTANCE by force is a so-called natural instinct. In the animal creation it belongs to a greater or less degree to every creature. A method of self-defense has been provided: the bee has its sting, the wolf its fangs, the ox his horns. The instinct and means of self-defense are necessary in the animal creation, for the preservation and propagation of the species.

A little higher in the scale of creation we find the cave-man resisting with a club those who would injure him or his. What other defense did the cave-man know but his club or his fist, his own strong arm?

A little farther on comes the man with the spear, or the swiftly-flying, flint-tipped arrow, or the tomahawk with which he resists the intruders of his domain.

Then comes the man with fire-arms who fights with great guns and who invents many ingenious devices for killing his enemies. By this method not invading bands but intruding nations are resisted. Nations considered highly civilized use these deadly instruments to enforce their ideas of right and justice.

Just so long as man recognizes the animal instinct, preservation by physical force, he will depend upon this method of defense.

Moses, even, gave the Israelites definite laws of retaliation. In Deuteronomy 19:21 we find: "And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." But Jesus said of those and similar laws, "Because of the hardness of your hearts he gave them unto you." Dulness of spiritual perception made such laws necessary. In their stage of development, those laws were as high as they could understand.

Quoting this law, Matthew 5:38, Jesus said, "Ye have heard that it hath been said, "An eye for an eye, a tooth for a tooth, but I say unto you, Resist not evil, but whosoever smiteth thee on thy right cheek, turn to him the other also. * * * Ye have heard that it hath been said (Matthew 5:43) Thou shalt love thy neighbor and hate thine enemy, but I say unto you, Love your enemies and pray for those that persecute you * * * that ye may be sons of your Father who is in heaven. * * * Be ye therefore perfect as your Father which is in heaven is perfect."

These words are the statement of the law or the principle of non-resistance which Jesus perceived and practiced. He not only set forth the teaching but he depended upon it resolutely and absolutely.

In the garden of Gethsemane there was the struggle that ended in the decision "to drink the cup," to be true to the law he had proclaimed, so he calmly presents himself to the band that came to take him, knowing all the while that he had at his command thousands of angel defenders. When an indignant disciple attempted to defend his Master by force, he was bidden to put up his sword, and the injury was healed.

The strong point, the all-important part, in Jesus' teaching of the law of non-resistance was the *positive*, not the *negative* phase. The outer non-resistance was not a mere passivity—an acceptance of insult or injury—but there was the *immediate* outgoing of the law of love. If, like Jesus, the moment an injury is received one turns to the inner law of love, there will go out to the aggressor that fine spiritual glow which will meet and appeal to the highest in his nature and control his action.

Love thine enemy, actively, consciously love the one who seems to be thinking and planning ill; keep on loving and keep on trusting the principle; this was the law that Jesus taught and in his own case he proved it to the uttermost. Outwardly passive to the cross, he could say, "Father, forgive them, they know not what they do." And because of the glowing love within he was able to prove the law in his resurrection.

Will the principle of non-resistance always work? I reply that very few since Jesus' time have had the faith and courage to test it. The way of force has appealed so strongly that individuals and nations have clung to it, afraid to let go and prove the spiritual law. With this, as with many other teachings of Jesus, he was far in advance of the times in which he lived and even of these present times in which you and I live.

There always have been those who perceived and championed this principle. Because it is Truth it will more and more be recognized and used. Just now there are many who see that principle, not force, must rule the world and adjust all of its difficulties.

Those who accept the Omnipresence see as Jesus saw, that since God is all there really is, there can in Truth be nothing to resist. As man comes to know the power of the pure Love Principle there will be no resistance anywhere.

A French girl felt the beauty of the friendship of two great countries for each other. She wrote about it and her words found their way into a Red Cross bulletin. Finally a translation of them was posted in a conspicuous place in a public library.

This is the translation: "There is a river in France so narrow that you can talk across it. Birds can fly over it with one sweep of their wings. Great armies are on either bank, but they are as far apart as the stars in the sky, as far as right and wrong. There is a great ocean. It is so wide that sea gulls cannot fly across without rest. Upon either shore there are two great nations. They are so close that their hearts touch."

The librarian, appreciating the words, put them up there where all could read and watched to see their effect on library patrons.

Everyone who read the little quotation was touched. The warmth and glow of a more intimate international friendliness spread through the community from that little clipping on the library wall.

Friendliness is spreading through the world, too. Great oceans can no longer separate nations that love justice and honor. Only the nation that has turned her back on those things will find herself fearfully remote and alone on her side of the narrow stream.

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IN GOD WE TRUST

MEN and women are learning to see the good, they are seeing the "beauty that round them lies." With this new insight inevitably comes the expression of this appreciation. One of the evidences of the renewed consciousness is this recognition of the strength and goodness of those about us.

This old legend states a great Truth: A holy man was so lost in the contemplation of love that all about him was glorious with that great consciousness. In the midst of this glory the dark form of Satan rose. After a few moments of deepest meditation, the Saint exclaimed, "Satan, thee too I love," and Satan was immediately changed to an angel of Light.

In this way may every dark form that rises in our thought be transformed into an angel of light. Love conquers all.

Expression of appreciation is cheering and helpful. This has just been read in a letter: "I must tell you how sane and helpful all of your publications seem to me. You make the way very clear and plain."

We thank you, kind friend, for saying this. We are trying to be helpful; we are trying to give a message that will free from every limitation. And when one speaks as you do in this letter we see that we are getting the message over. We are helped by appreciation, we are helped also by constructive criticism. We invite your frank expression of both.

It is not spasmodic effort that takes one far on the path; it is steadfastness.

We often crowd the best things out of our lives by being too engrossed with the lesser things.

A bright little paper, *Glints of Wisdom*, comes to us monthly. It is published by our friend, Thaddeus M. Minard, and his associates. Here are some of the "glints" from the last number:

"Infinite Love has no competitor.

"Stand close to all, but lean on none.

"Faith is the binding link between God and man.

"Starting places are unimportant. Destinations alone count.

"Opportunity has no favorites.

"Man masters conditions by the mastery of his own thoughts.

"Man is his own master. If this were not true man could not act contrary to the law of God or Good. As the flowers open their petals in the morning to receive the light, so let us each morning open our souls more and more to receive the glorious light of Truth and calmly but firmly assert, 'I am in Truth and Truth abides in me.'"

Thousands of years ago a leaf fell on the soft clay and seemed to be lost. But last summer a geologist in his ramblings broke off a piece of rock with his hammer, and there lay the image of the leaf, with every line and every vein and all the delicate tracery preserved in the stone through those centuries. So the words we speak and the things we do today may seem to be lost, but in the great final revealing the smallest of them will appear.

J. R. MILLER.

"Whatever the weather may be," says he—
"Whatever the weather may be,
It's the songs ye sing an' the smiles ye wear,
That's a-making the sun shine everywhere;
An' the world of gloom is a world of glee,
With the bird in the bush, an' the bud in the tree,
An' the fruit on the stim o' the bough," says he,
"Whatever the weather may be," says he—
"What ever the weather may be."

—*James Whitcomb Riley.*

FROM MRS. SHELLEY'S NOTES ON "PROMETHEUS UNBOUND"

(Written in 1818-19)

" * * * The prominent feature of Shelley's theory of the destiny of the human species was that evil is not inherent in the system of creation, but an accident that might be explained. This also forms a portion of Christianity: God made earth and man perfect till he, by his fall,

"'Brought death into the world and all our woe.'

"Shelley believed that mankind had only to will that there should be no evil, and there would be none. It is not my part in these notes to notice the arguments that have been urged against this opinion, but to mention the fact that he entertained it, and was indeed attached to it with fervent enthusiasm. That man could be so perfectionized as to be able to expel evil from his own nature and form the greater part of creation was the cardinal point of his system. And the subject he loved best to dwell on was the image of One warring with the Evil Principle, opposed not only by it, but by all, even the good, who were deluded into considering evil a necessary portion of humanity; a victim of fortitude and hope, and the spirit of triumph emanating from a reliance in the ultimate omnipotence of good."

"If you have a song to sing,
Sing it now.
Let the notes of gladness ring
Clear as song of bird in spring,
Let every day some music bring;
Sing it now."

Men of the nineteenth century have harnessed the forces of the outer world.

Now the energies of mind must be harnessed and put to the service of humanity.—*Warren Hilton.*

SACRIFICE OF ISAAC. GEN. 22

Agnes M. Lawson

We grow into true knowledge of God by obedience to the highest that we know. The highest that we know may be a false concept, but sincerity and aspiration are always seen of Him who looketh not upon the outward act, but the inward intention. There existed for centuries among the Semitic races the custom of sacrificing children to their gods. This may seem to the one who does not look beneath the surface hideous and loathsome. It is the thing that we do not understand that we condemn; charity always comes with comprehension.

The central impulse in the heart of man is to find his God and be united to him. Man is "incurably religious" the philosopher tells us. He is always seeking God and endeavoring to propitiate Him and enlist His favor. Man is dependent and has always felt this dependence, so he makes sacrifices in order to gain favor. The dearest possession of man is his children, and when he came to see that his best must be given to his god he was groping for the ideal.

This idea of child sacrifice was Abraham's inheritance from his age. We have to grow out of the ideas that we are born into. When the child of promise came, he was Jehovah's gift to him. Could he keep from Jehovah that which was his? God commands Abraham to sacrifice Isaac; do we believe this? Abraham who called himself the friend of God, meditating on what he can do to please Him, has the inward conviction that he must give his best, and the dearest thing in life to him is Isaac. Great men never hesitate, the act follows the conviction, and Abraham rises to obey.

Here are three of the highest qualifications of the soul of man: obedience to his highest concept, instant action upon it, and neither condemnation of the God who demanded it nor self-pity for himself who must give. Self-sacrifice is the supreme test of faith, and Abraham is not found wanting. Willingness to give our highest and best opens the way for God to give His highest and best to us. It is impossible to take anything out of life that we have not first put into it. An old concept was lost to Abraham, but a new one was born—God demanded the sacrifice of his son in another way than the one which Abraham knew. We never possess anything until we lose it; that is, we never get in right relationship to it. Human love must always be passed through the sacrificial fires before it is acceptable to God.

We gain only what we lose. A new sense of companionship comes with this sacrifice, for we have found the other in God. Hereafter we approach Him not from the human, but from the divine side. Sacrifice means to make sacred, and the one we have given to God has been made sacred to us. This is adjustment, an adjustment that we must make with everyone, our loved ones and unloved ones alike, for the human consciousness is chaos and the spiritual is order. Perfect adjustment would be eternal life, we have been told by one of the best thinkers that this planet has produced. We are always making adjustments, we must continue to do it until we get into right relationship with the universe and everything in it.

God does not demand of us that we sacrifice our sons and daughters, our husbands, wives, lovers and friends, aye and our own lives also. It is not a mere humorist that exclaimed, "God save me from my friends, I can protect myself from my enemies." We instinctively protect ourselves from our enemies, we are always on guard against them. Yet they can never injure us in the sense that our unconsecrated lovers can injure us. The unwise parents who indulge their children, the foolish lover who flatters our mediocre efforts and thereby fails to stimulate us to better accomplishment are far more injurious than enemies would be. Our enemies often stimulate us to endeavor, for a definite determination to succeed often follows another's criticism or condemnation. It takes God to protect us from our friends, and He does it; He commands us to sacrifice them, and sacrifice them we must.

We give freedom when we have given up, we gain freedom as we are given up. Every life must come out and be its individual self, and the restrictions laid upon us by our mistaken lovers must be broken, as Samson broke the ropes bound around him by Delilah. Our genius is innate and solitary and must be worked out from itself and not deflected by another's desire for us. The mother who would help her children must give them up. A mother of five children, four of whom died in infancy, sadly told me: "I have killed four of my children, and if my daughter had not fought me every inch of the way, she would not be alive." The truth had enabled this woman to see that the fear constantly held over her children had actually crushed their lives out. This woman is from the world's standpoint a model mother.

It is impossible to heal the sick and erring but by giving them up. We have not created them nor are we responsible for them. Turn them over to the One who did and Who is always responsible for them. Hold this responsibility up to God constantly and you will find that He always measures up to it. Time after time when in my blind human way a feeling of responsibility for my patients would creep over me, I have been enabled to give them up by repeating the words of that great seer, Robert Browning: "Would I fain in my impotent yearning do all for this man; and doubt He alone will help him, who yet alone can?" Peace comes with sacrifice, and we can give no healing treatment that does not come from the deep conviction that the life of everyone, no matter what the seeming, is always hid with Christ in God.

God has nothing better to offer us than the love of a friend who has given us up. We have been given to God and, held in this, we have the required stimuli. We need this love as the tiny crocus

needs the spring sunshine. We expand in it, we reach out in endeavor to measure up to it. "God never made a great man but He confided the secret to another." The stimuli is an actual necessity. No soul ever arrived at this goal without it.

The love which has passed through the sacrificial fire alone is true. There is only one love and that is Love. Love always sees our possibilities and believes in us until we believe in ourselves. In the mirror of another's love we find our real life. Let us pray with Hamilton Wright Mabie: "Send someone, Lord, to love the best that is in me and to accept nothing less from me." For those who accept from us anything less than God will take from us, are not an aid but a detriment.

I give the following experience as it was related in a class recently: "The youngest members of our family were two daughters, of which I was the elder. My mother was very sympathetic and had spoiled the family baby by indulging her in her belief of invalidism. The girl had no thought of anyone but herself and had enslaved our mother. She had alienated the affections of the whole family by her selfishness and uselessness, and when my mother died I was the only one who had compassion for her. For years I carried a deep-seated pain in my heart for her. I felt that she was not as intelligent as myself, nor as competent, and she was a trust left me by my mother that I could neither evade nor shirk.

"One of the greatest trials of my life were her letters; everything was hopeless from her standpoint. Her only diversion was trying new physicians; her letters were pleas for money to pay her bills. One day a peculiar vision came to me. I was in a large body of water bending over my sister as I held her head under the water waiting for her to drown. As I had been studying Divine Science for some time I knew that I was actually doing that. There could be no mistaking its meaning. I held her fast and fixed in my positive thought and I must free her. I jumped up and, standing in the middle of the room, I positively threw her at God. I passionately exclaimed: 'God, I did not create her nor am I responsible for her. I absolutely refuse to carry her any longer.' From that moment my pocketbook was closed to her. She had the necessities, the luxury of physicians she must forego. She is a self-supporting woman today, she who never did a thing in her life to amount to anything until after she was thirty-five years old."

God did command Abraham to sacrifice Isaac. And He commands every one of us to do the same, and we shall know no peace until we place in God's care all those whom we love, and as we do it we gain them.

The body always stands as a holy temple of Good; therefore speak truth of it, affirm that it is eternal substance, living substance, limitless Idea expressed. —*M. E. Cramer.*

And so pleasure comes not by seeking for it directly and regularly, but is the outcome, the natural outcome, of a well-regulated, an alert, progressive, unself-centered and useful life.—*Ralph Waldo Trine.*

CHRIST WITH US

"Inasmuch as ye did it unto the least of these, ye did it unto Me."

I cried aloud "There is no Christ
In all this world unparadised!
No Christ to go to in my need—
No Christ to comfort me and feed!
He passed in glory out of sight,
The angels drew Him into light;
Now in the lonesome earth and air
I cannot find Him anywhere.
Would God that heaven were not so far
And I were where the White Ones are!"

Then from the gray stones of a street
Where goes an ocean drift of feet,
I heard a child's cry tremble up,
And turned to share my scanty cup.
When lo, the Christ I thought was dead
Was in the little one I fed!
At this I drew my aching eyes
From the far-watching of the skies;
And now whichever way I turn
I see my Lord's white halo burn!

Where ever now a sorrow stands,
'Tis mine to heal his nail-torn hands;
In every lonely lane and street,
'Tis mine to wash his wounded feet—
'Tis mine to roll away the stone
And warm His heart against my own.
Here, here, on earth I find it all—
The young archangels white and tall,
The Golden City and the doors,
And all the shining of the floors!

—*Edwin Markham in Woman's Home Companion.*

One of the Athenian poets wrote:

"Jove's presence fills all space, upholds this ball;
All need his aid; his power sustains us all,
For we his offspring are."—(*Aratus.*)

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